

THE
HAPPY KING.

A
SACRED POEM:

WITH
OCCASIONAL REMARKS.

RESPECTFULLY ADDRESSED

TO

GEORGE THE THIRD,

BY

CATHARINE PHILLIPS.

K

"I will speak of thy Testimonies before Kings and will
not be ashamed." Psalm 119. v. 46.

"All the Kings of the earth shall praise thee, O Lord: when
they attend to the words of thy mouth." Psalm 138. v. 4.

PRINTED FOR THE AUTHOR,
IN THE YEAR 1794.



To the KING.

WHEN minds sedate approach a Monarch's throne,
With plaints, or suits, which his attention claim ;
Anxious to make their various wishes known,
They study how t' accomplish right their aim,
Without offence unto the royal ear,
And move with diffidence, if not with fear.

Thus while my mind intent on Britain's weal,
And zealous for the honour of my King ;
Directs my hand to publish what I feel,
Which may to *each* true lasting glory bring ;
Thoughtful I guide my pen with wish sincere,
That no intemp'rate warmth, or disrespect appear.

While thus employ'd, I court the Royal Hand
Of thee my Sovereign, to accept my lays ;
Simple, but honest, doubtful do I stand
Whether condemn'd, or worthy thought of praise,
The num'rous subjects which have fill'd my page,
May meet thy favour, or thy thoughts engage.

Shaded my views, when first I drew my pen,
Unknowing where it's devious strokes might stray ;
But resignation mark'd it's track, and then
I dar'd to follow, as light led the way :
Heedless of fame's deceitful breath, I press
Religion's rules, and only write for peace.

Novel perhaps, the task may now appear,

For female weakness to approach a throne,
With sage remarks, or strictures more severe,

On Monarch's; who by vice disgrace their Crown ;

But as they can't impeach a virtuous King,
With humble boldness, I this off'ring bring,

To thee oh King! and leave it at thy feet ;

In condescension deign it to peruse ;

Let not it's Author nor it's style defeat

The good intent, which in it's numbers flow :

In language plain but strong, Jehovah sends

His messages ; and strength to weakness lends.

Kindly forgive, if ought may seem t' exceed

A subject's liberty ; and ponder wise,

The motives which induce to every deed ;

Sincerity approve, deceit despise :

And here with due affection do I end,

Thy dutious subject, and thy real friend,

CATHARINE PHILLIPS.

P R E F A C E.

I have been so little accusom'd to write verse, or even to read it for many years; and the little I have written, was pen'd at such very distant periods, that I was rather surpriz'd at the following thoughts flowing in the manner they did. When I began to write, I had no idea of saying so much, but simply proceeded without a plan, or even foresight of some points touch'd upon; altho' others with which the reader is presented, had forcibly impress'd my mind: I do not recollect that I had ever pen'd more than twelve verses, in the sort of rhyme wherein they are written, and which I should not have chosen, but as it first presented, I sought for no other.

I am told that 'tis much out of use, and lightly esteem'd by readers of taste, but as the production of the pen of an old-fashion'd Female, perhaps it may pass with the less exception. If in so many stanzas in double rhyme, some lines do
not

not rhyme exactly, I hope neither that defect, or the sort of verse will, to candid readers, lessen the weight of the sentiments, or shade my good intention in writing them. Of it's importance, and the propriety of publishing it; I must leave the readers to judge.

Elegance of language, flights, or brilliancy of thought may not be expected from an old Woman, bending under a weight of bodily infirmities; and who has not been much accusom'd to write for the review of the publick, either in prose, or verse; and it may be the less expected from me, on account of my religious profession. The people called Quakers, have ever disapproved of the extravagant flights, romantic fictions, vain and idle productions, both in dramatic and other compositions, which have appeared in a poetic dress, as tending to contaminate the minds of the readers, with sentiments and inclinations, directly opposite to the spirit of Christianity, and consequently form their manners consonant to their reading; and as they could not indulge themselves in that scope of imagination and expression, which Poets generally

rally take, they have not been distinguish'd for what is called fine Poetry, however their thoughts when pen'd in verse, may have been approvable. But as many of the sublime parts of sacred Scripture, were by the inspired Authors, written in verse, they must approve of it when expressed consistent with the rule of Christian rectitude——Simplicity, is the general characteraſtic of the dress of this people, useless fantastic ornament, is condemn'd by their religious principles, as inconsistent with the appearance of the followers of the humble Jesus; let me not therefore strive, or even wish, to appear otherwise as an Author, whose only view in publishing her thoughts, is the pointing the feet of her readers, to the alas! too unfrequented path of purity and divine peace.

Almost all the following piece, with it's address, and the prayer annexed, were pen'd in the Year 1791, and I wish'd to have it prepar'd for the Press before this time, but have not been able to accomplish it; I now publish it, not without a degree of reluctance; for considering how well
meaning

meaning Authors, who write upon Religious subjects, are subjected to the criticisms of the learned, the censures of some who are esteem'd Religious, the sneer of the conceited, and the derision of the profane; it is not desirable to a mind, whose prevailing wish is to settle in a state of holy quietude, in the afflicted close of a laborious life, rather than to court the public eye in Print; but as my peace appears to be concern'd in it, I shall make no other apology for this publication; considering it's principal subject, and the request I have prefer'd to the King, in the 5th. part, I hope my addressing it to him, will not be constru'd either presuming, or conceited; and that my sincere professions of affection, and Christian concern, for the true honour of himself and family, will induce him, to look favourably on a performance, which, compar'd with some other poetic compositions, may appear deficient; and that my apprehension of duty, thus to publish my thoughts, will be a sufficient apology for my expressing them with freedom; which has been sanction'd by divine authority, both under the dispensation of the Law, and the Gospel.

P A R T I.

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T H E
HAPPY KING &c.

P A R T I.

WERE I in royal state array'd,
And with a crown oppress'd;
With regal cares and hopes delay'd,
My wearied mind depress'd;

In nature's beauteous walks I'd muse,
Her wond'rous works explore;
And with her varied rich produce,
My meads, and gardens store.

By rural arts, I'd aid the swains,
To cultivate my fields:
T' improve the glebe and plant the plains,
Caln, useful pleasure yields.

* Not plays, or balls, not cards, or dice,
Should my attention claim:

B 2

* See William Law's treatise on stage entertainments: and the sentiments of the Primitive Reformers from Popery &c. many of which are recited in Pens *no-cross, no-crown.*

Such vain amusements, near to vice,
 Degrade the Christian name.

By converse with the good and learn'd,
 On subjects great and wise;
 Are causes and effects discern'd,
 Which prudent princes prize.

From books well chosen they may know,
 Both how to live and reign;
 And calm reflection clear will show,
 What does just pow'r maintain.

My mind relax'd, my strength renew'd,
 Returning to my trust;
 Thro' grace, with wisdom pure endu'd,
 I'd execute it just.

My people's truest interest mine,
 I'd seek their highest good:
 The prevalence of grace divine,
 Which rightly understood,

Does every temporal good enhance,
 And dignifies a state,

The fame of royalty advance,
And makes its power complete,

Thus Israel's King, for wisdom fam'd,
His better hours employ'd:
Happy, had folly never stain'd
His name, nor peace destroy'd.

For keen remorse, distress, and fear,
Will kings, as subjects feel;
When bold in vanity's career,
They force life's nimble wheel.

^a "With folly cloy'd, like him they own,
"Wisdom alone hath merit:"

^b "For all the rest beneath the sun,
"Disquiet's but the spirit."

Ambitious kings with restless cares,
Their busy minds oppress;
Regardless of their *home* affairs,
In *foreign*;—court distress.

Unrighteous kings must centre low
With mean unrighteous men;

^a Ecl. ch. 2. v. 13.

^b Ecl. ch. 2. v. 11.

Or, if distinguish'd in their woe,
'Tis by superior pain.

Their pow'r superior, whilst on earth,
Might glorious deeds have done ;
Their souls debas'd by satan's works,
Must with him share their doom.

S E C T. II.

“ Mercy and truth preserve a king,
“ And firmly fix his throne ;”
For who can lasting safety bring ?
Omnipotence alone.

To him let mighty monarchs look,
And own his pow'r to bless ;
Studying their duty in that book,
Which doth his will express.

There royal David's latest words,
May teach them how to reign ;
And his experience deep, affords
Instruction, wise and plain.

Revolving then his former toils,
 His sins forgiv'n, and blest'd;
 With faith divine, the prophet smiles,
 And thus himself express'd;

“That holy Spirit, which hath shone
 “Thro' each preceding day;
 “Informing what to do, and shun;
 Doth now instruct and say.

“He, who to rule mankind will dare,
 “Must just and righteous be;”
 And ruling in Jehovah's fear,
 “Must from deceit be free.

“So shall he, as the morning rays,
 “When Sol his influence sheds,
 “And after gentle rain, does raise
 “The tender grafs their heads;

“Refresh his people's drooping minds,
 “With numerous cares oppress'd:”
 (A kings affection closely binds
 His subjects to his breast.)

" Altho' my house in some past days,

" Hath not been strictly so ;

" Yet now to my Redeemer's praise,

" Assuredly I know,

" That he hath pardon'd all my crimes,

" And in his matchless love ;

" An endless covenant he signs,

" Recorded sure above :

" Whereby salvation to my soul,

" Unmerited, is given ;

" Which now does my desires controul ;

" And *that* will live in heaven.

" Affliction's bitter cup I've drank,

" And judgment for my sins ;

" I have receiv'd, and humbly thank

" That hand, which judgment brings.

" While judgment is with mercy mixt,

" And sorrows may be blest,

With the immortal spirit fixt

" In endless bliss and rest *

* Altho' this and the following verse may not be in the last expressions of the royal Prophet, the sense of it may be found in his experience.

Extatic joy, in natures close,
When pains and cares shall cease,
And death does gloriously disclose,
Eternal happiness.

May Britain's king, thus rule its state,
And reap the blest'd reward;
Which surely will on kings await,
Who do Christ's light regard.

'Tis these will shine distinguish'd Stars,
In this dark state of things:
'Tis these abhorring cruel wars,
Will act like christian kings. ‡

S E C T. III.

Ah! when will Jesu's happy reign,
Deprav'd mankind obey?
When will the Prince of Peace serene,
His righteous sceptre sway?

C

‡ If all Sovereigns and states conscientiously avoided offensive wars, and whatever may occasion them; defensive wars would cease of consequence; and the prediction of the Evangelical Prophet would be fulfilled (viz.) "Nation shall not lift up sword against nation, neither shall they learn war any more"

Isa. ch. 2. v. 4.

When will the sacred prophecies,
 Which point his peaceful rule,
 Be all fulfill'd, and men dispise
 The pride of fatan's school ?

Ye 'lightend few, who own his right
 In government to shine ;
 Commanded by him not to fight,
 But to his will resign.

Hold fast your faith, "uplift your hands,
 "And raise your hearts to God";
 That he enforce his own commands,
 And govern by his rod :

That he may earthly Sovereigns bow,
 Incline their minds to peace ;
 That through his light they may allow,
 That wars must ever cease :

When Shiloh's king exerts his pow'r
 And govern's by his word,
 For 'tis in that most happy hour,
 That men will sheath the sword.

This day has broke with blessings fraught,
 As prophesy'd of old
 By holy men, divinely taught,
 Who did by faith behold,

That God would shake the nations round,
 And overturn the states,
 Where vice, and vengeful wrath abound;
 Detecting their deceits.

Therefore, as beacons on a hill,
 Your burning lights display:
 Christian examples ever will,
 Guide trav'lers on their way:

So will admiring nations own,
 When they behold the sight,
 These * men were rais'd by God alone,
 To pray; but not to fight.

C 2

* The People called Quakers are not alone, in testifying against fighting; the Meni'its in Holland are principled against it; William Law condemns it in very strong terms, as inconsistent with the gospel dispensation. Many of the primitive Christians could not fight; and some of the early Protestant reformers, testified against using the Carnal sword.

Faint not because your number's small;
 Nor yet the wicked dread:
 Christ's flock *now* little is, but all
 Its members will be fed.

With endless life, and happiness,
 Are all their labours crown'd;
 And all their conflicts, God will bless,
 Which to his praise redound.

'Twas Jesus trod the path, to joys,
 Of suff'ring deep and pain;
 And shall his followers' plaintive sighs,
 Gods wisdom now arraign?

Nay, rather let them passive bear
 f"the chastenings of a Son":
 For such assuredly all are,
 Who say, "*His will be done.*"

Christ's kingdom must encrease on earth,
 And jarring realms obey;
 His powerful love must usher forth
 The Great Jehovah's sway;

g "When all th'extent of earth's domains,
 "His kingdom will become,
 "And of his Christ; who with him reigns,
 "And sits upon the Throne."

S E C T. IV.

Bless'd are the kings, whose wealth and might
 This glorious reign promote;
 Who rule in mercy and delight,
 To instruct the realms remote:

Where ignorance has fix'd her seat,
 And superstition reigns;
 And wickedness, (that monster great,)
 The fear of God disdains.

When such confess Messiah's sway,
 And heark'ning to his word
 Ingrafted in their hearts, obey,
 And meet that powerful sword.

b "Whose varied turnings, will divide
 "The precious from the vile ;"
 Then will the Lord in triumph ride,
 And satan's works despoil.

Who knows how near these glorious days,
 And gracious change may be ;
 ; "When knowledge, fruit of heavenly rays,
 "Shall spread from sea to sea",

When Afric's fable sons will own,
 And Asia's children bless
 That God, who by his pow'r alone,
 Hath *sav'd* them from distress.

His light can shine in darkest climes ;
 His love can pierce the soul,
 And soften those ferocious minds,
 Who would his pow'r control,

Tho' Afric's children now appear
 A despicable race ;
 Whose doom to slavery severe,
 Their genius doth debase.

From whom first sprung the numerous arts,
 Which through the world have spread?
 From whence arose those men of parts,
 Whose works speak, though they're dead?

Does proud Europa, all demand?
 *Afric asserts her line
 Of men, whose deeds and fame will stand
 Enrol'd to latest time,

In faithful records; which confirm
 k "That God, who of one blood
 "Created men wherever born;
 Hath with a soul endow'd,

* Several Ingenious Authors who have endeavoured to ascertain the original Inhabitants of that part of Asia, wherein the arts of Architecture &c, so magnificently flourished in the early ages of time, have with very strong probability, concluded, that they were the woolly-headed Negroes, who in process of time fled from that Country, and wandered into that part of Africa which is now Inhabited by that race of Men, from amongst whom the Europeans fetch most of their Slaves.

That many of those stiled the Fathers in the Church, were Africans; Archbishop Sharp, in his Sermon preached before the House of Lords in 1672 asserts, wherein comparing the past with the present state of that Country, he warns the Inhabitants of this highly favoured Nation, who he says, "Jestran like, are waxed fat, and grown proud, and have kicked against God," to beware of becoming such another example of his vengeance.

k Acts 17. v. 26.

That's capable of great designs,
 And glorious acts hath done;
 Whatever colour tinge their skins,
 (Th'effect of hotter sun.)

In Jesu's view nor black, or white,
 When he shall judge the world,
 Will stand approved in his sight,
 Or from his seat be hurl'd,

Because of colour stamp'd on clay;
 But holiness, or vice,
 In that discriminating day,
 Determine will his choice,

Of those who shall his kingdom grace,
 And of its blessings share;
 Where fair Europeans find no place,
 Who do his vengeance dare,
 By crimes repugnant to his will,
 In sacred writ reveal'd:
 His laws respecting good and ill,
 Can never be repeal'd.

S E C T. V.

Who was it taught to fall'n man,
 To render good for ill ;
 And walk'd consistant with his plan,
 (Submission to God's will ?)

Who was it gave the just command
 To men, to latest time,
 " To do to all of every land,
 " Or colour, state, or clime,

" As they would wish others should do
 " To them," in like estate ?
 Whether of white, or fable hue,
 Doth not its force abate.

Messiah ! Prince of Peace and Love,
 Who in the day of grace,
 Humbly descended from above,
 To save the human race !

" He was for all a sacrifice,
 " Acceptable to God ;
 D

“ And did for all obtain the prize,
 “ Who in his footsteps trod.

“ Onisimus,” an abject slave,
 As sure his grace possess’d,
 As did those hero’s, great and brave,
 Who first his name confess’d :

And if he watch’d and kept the faith,
 As surely does he stand
 With those, who treading wisdoms path,
 Are plac’d on the right hand

Of him, who in that solemn day,
 When he shall judgment give ;
 Prepar’d to bear his right’ous sway,
 With him will ever live;

And celebrate Jehovah’s praise,
 In accents strong and clear,
 As those who in their mortal days,
 Mov’d in an higher sphere.

Ah ! how will christians then appear,
 (But nominally so ?)

Who trampling on Gods holy fear,
May dread the fatal blow,

“ Of wrath divine, which is reveal’d,

“ Without respect of men,

“ Against the wicked who conceal’d,

“ In word the faith retain;

“ But in ungodliness, do hold

“ The holy truth, and lie,”

With impudence both dark and bold;

To him who sits on high.

What terror ! what astonishment !

Will on these spirits seize,

In that tremendous hour, when bent

On judgment, he arrays

Himself in majesty severe !

And mercy is deny’d,

To those, who in the day of grace,

His judgments have defy’d.

In vain such Jesu’s name invoke,

And plead attoning blood ;

D 2

Their necks unbroken to his yoke,
In opposition stood,

To his commands, while grace benign,
Did with their spirits strive;
And with an energy divine,
Did plead whilst yet alive :

For deaths most sure and solemn dart,
To speedily prepare ;
Left when their souls from bodies part,
They sink in black despair.

Th' infernal pit of miseries,
Most surely is prepar'd
For Satan, and his votaries,
How e'er on earth compar'd,

With others, or themselves they stood,
By riches or by pow'r :
Ther's no distinction in this flood,
And *most terrific* hour ?

Here slaves, then from their masters free,
Who've run the same vile course :

May their dread lords tormenters be,
And each the other curse.

But if an humble injur'd slave,
In Abram's bosom's seen ;
And unavailing they crave,
(The mighty gulph's between,)

♫ " That he, but one refreshing drop
" Of water, may impart :
" To cool their tongue in their dread lot,"
Tho' not console the heart :

How will their miseries augment,
With guilt and envy stung :
And conscience never dead, torment
With keen remorse, so long

As dread eternity shall last ;
Which who can comprehend !
'Tis all the present and the past,
And never will have end !

S E C T. VI.

But dropping now this gloomy theme,
 I turn to one more bright ;
 For ah ! methinks a Heavenly beam
 Of mercy, and of light ;

To Afric's deserts darts its rays,
 And points the means t' improve,
 Its people's sentiments and ways,
 And teach them heavenly love.

Neglected race, your day will rise,
 The sun of truth will shine ;
 And your benighted sons, will prize
 The gift of grace divine.

For—lo ! humanity expands,
 And christian love appears ;
 Britania, lifts her aiding hands,
 And drops her pitying tears !

Europa, in her splendid sphere,
 Pensive your case revolves ;

By awful justice, struck with fear,
Your ease she half resolves.

Yea, Heaven's dread king hath heard the cry
Of your oppressed sons;
And prompts his servants to arise,
And plead their numerous wrongs!

Tho' differing in some sentiments;
In this they all agree,
This people's lot distress presents;
We'll strive to set them free;

Or if we cannot yet obtain,
The absolute redress,
Of all their greivances and pain,
We'll try to make them less.

Ah! hapless men, basely enslav'd
By christians falsely nam'd!
Devoid of pity, and deprav'd,
The christian name's defam'd,

By those disturbers of your peace,
And authors of your woe:

But Jesu's doctrines clear express,
He would not have it so.

No!—heavenly heralds at his birth,
Proclaim'd his righteous reign,
With joyful tidings, "peace on earth,
"Divine good-will to men."

And might his holy word instruct,
And bear its pow'rful sway;
The causes which his reign obstruct,
Would all be swept away:

And men would dwell in peace and love.
In every state, and clime;
For Christ descended from above,
T'effect this blest'd design.

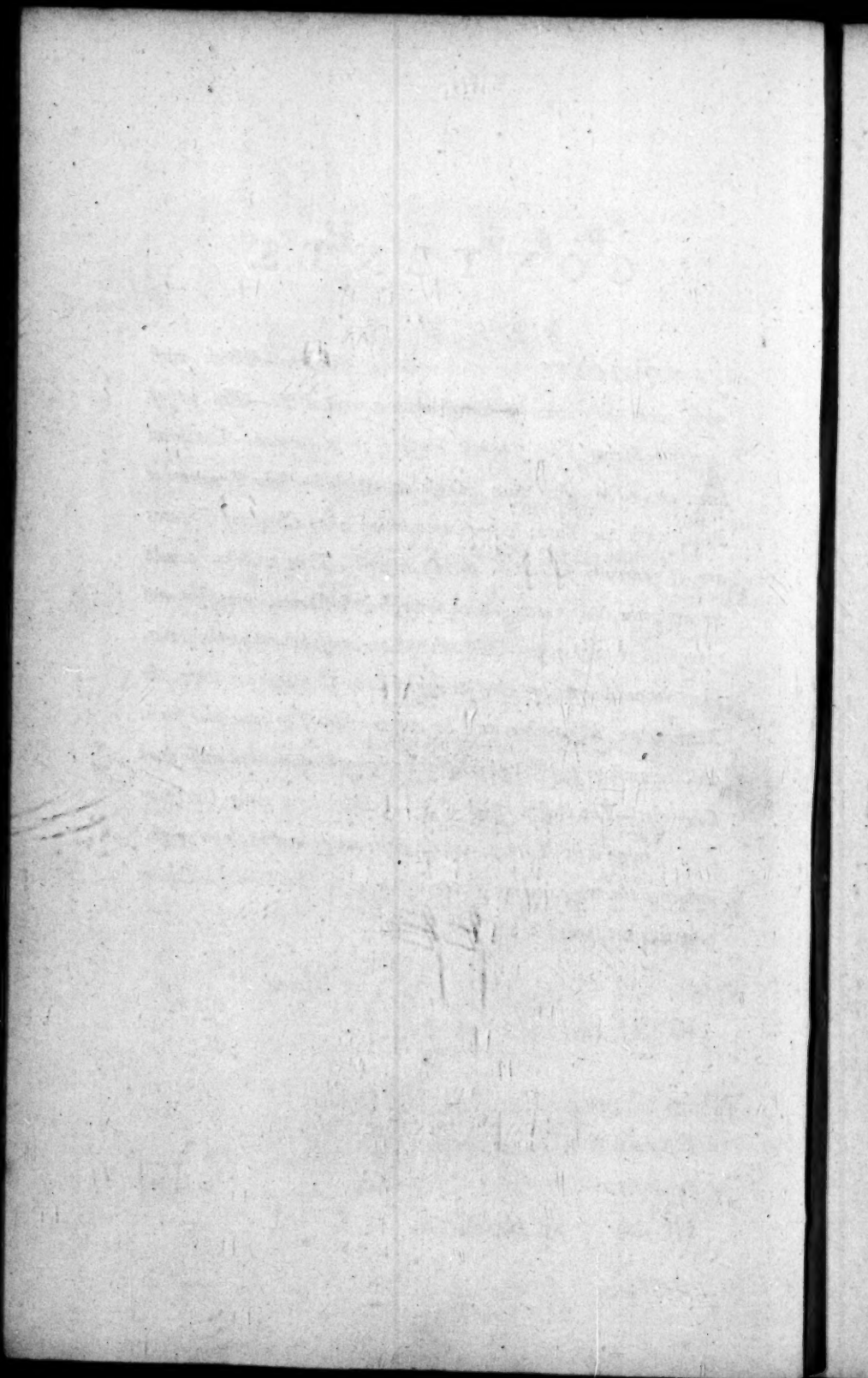
P A R T II.

E

II

C O N T E N T S.

ENQUIRIES into the causes of Slavery—Which must cease when the Laws of Christ are revered &c—The lot of Christian Slaves in the Turkish Empire commiserated—European states excited to make their release an article in their Treaties of Peace with the Turks &c—Lamentation that Christian Princes are so generally sway'd by worldly interest—True wisdom would circumscribe their views—And through its influence, oppression and superstition would cease—Jehovah's power can subdue tyrannic states, by its immediate force—And as agreeable to Christian prophecy, the Mahometan Monarchies will be overturn'd—The command for it will certainly go forth, and Messiah's reign will prevail in those dark Countries—The blessed effect of it—A wish that a truly Christian Prince reign'd in Turkey, whose government and example might influence the neighbouring states in favour of Christianity—Causes why it is not spread in those Countries.



P A R T II.

S E C T. I.

AH! where has charity divine,
Conceal'd her heav'nly head;
Or driv'n from Europe of late time,
Is she for ever fled?

Nay, grateful hearts can testify,
Her tender soothing reign;
In breasts replete with sympathy,
With miseries and pain.

But why is slavery's galling yoke,
Permitted to remain?
When will th'oppressive chain be broke,
Which does Europa stain?

When all revere the christian law's,
Freedom will be obtain'd,
By every captive, and the cause
Of slav'ry be explain'd.

Then 'twill appear that sin and pride,
 Have strain'd the hateful cord ;
 And avarice has open'd wide
 Her hands, and basely stor'd,

The world with captives of all kinds ;
 Who, to all nations sent ;
 Do evidence their captor's crimes,
 On wicked traffic bent.

“ On cursed cruel thirst of gain,
 “ The source of every evil ;
 Which laws nor gospel do restrain,
 The offspring of the Devil,

S E C T II.

Hard is the lot of christian slaves,
 By piracy obtain'd ;
 Who now in city's or in caves,
 To servitude are chain'd,

In Turkey's empire, dark and wide,
 By labours vile debas'd ;

There mournful captives may abide,
In higher spheres once plac'd.

May'nt this condemn Europa wise,
Where christian princes reign!

Who inattentive to their crys,
Still leave them to exclaim;

"If christians love be yet alive,
Ah! whether is it stray'd?
Since christian * princes do not strive,
To stop this cruel trade."

Late wars have ravag'd Turkey's land,
And now succeeds a peace;
But ah! the woes which these must wound,
Have met with no redress!

When Catharine restitution claim'd,
For injuries conceiv'd;
How truly noble had she nam'd,
§ "All captives must be free'd."

* In divers instances where I have used the terms CHRISTIAN PRINCES or STATES, I would be understood to distinguish them from those who do not profess faith in Christ: for with sorrow I may say, that the laws, customs and manners of some of them, are not consistent with true Christianity.

§ The Captives in the late war were freed by the treaty of peace.

An article more glorious far,
 And more important sure,
 Than all Oczakow's barrens are,
 Or fortresses secure.

When Leopold that pacific prince,
 Return'd his conquer'd towns,
 Why was he heedless of the plaints,
 Of christian men in bonds?

Treaties on treaties see exchange'd,
 And monarchs interfere,
 To heal the breaches, and arrange,
 Th'affairs of pow'rs at war.

But none suggest the justice due,
 To these afflicted men;*
 Or do their liberty pursue,
 And native right maintain.

If cloath'd with christian love they flood,
 And made the just demand,

* I am far from designing to excite a war with the Turks;
 but when Christian Princes are negotiating peace with them,
 was this an article proposed, it might have its weight: but alas!
 it is not mentioned, if it has been thought of.

Of safety for the men and good,
Both on the sea and land,

Of christian states ; the Lord might bless
Their efforts right ; and dread,
Of wrath divine might strong possess,
The lofty Sultan's head :

Nor him alone but the whole tribe,
Of Mah'met's children blind ;
For all their boasting and their pride,
Might tremble and rescind

* Those laws unjust, and custom base,
Whereby they long have been,
A terror to the christian race,
When on the sea the're seen.

Divinely aw'd they might conclude,
Their wicked course to end ;
Of gain by rob'ry on the flood,
And slav'ry on the land.

F

* I hope that many serious considerate Mahometans, do not approve the conduct of their piratical Brethren, but look upon their unjust and cruel manner of obtaining the Persons and Properties of their fellow creatures, as highly offensive to a just and merciful God, and a scandal to their names and nation.

S E C T. III

Alas ! low worldly interests,
 Most worldly Princes guide,
 Not deeply pondering what is best ;
 They gratify their pride

In great domains ; in pow'r and wealth
 Which strongly do allure,
 Tho' fatal to the peace and health
 Of states, and pleasures pure.

Wisdom with piety unites,
 * And circumscribes desire
 T'extend dominions ; and invites
 From rapine to retire.

If christian Sovereigns heard her voice,
 And all her laws obey'd;
 How would their sceptres by their choice,
 In righteousness be sway'd ?

Oppression then would hide her head,
 And superstition cease :

The cause of discord being dead :
Love, truth and peace increase.

Oh ! for these days in Britains land,
And all the nations round ;
When praises to th' Almighty's hand,
From state to state resound ;

Because his holy will is done,
And men his name adore ;
And as Christ's peaceful reign is come,
" They study war no more."

Jehovah's pow'r can humble low
The highest potentates ;
And by one mighty well aim'd blow,
Can terminate their states.

He needs not arms of steel to aid,
His just avenging sword ;
For Kingdoms may waste lands be made,
By his all pow'rful word !

And as it his wise decree,
That subjects fore oppress'd

By Sovereigns, prone to tyranny,
Shall one day be releas'd.

Tho' cruel Mah'mets monarchy,
So long a time has stood,
In oposition to the free,
And peaceful reign of God.

The dread command will sure go forth,
From Heaven's tremendous King;
Destroy its force from south to north,
And defolation bring

On Turkey's empire dark and wild :
It must o'erturned be,
If Scripture prophesy's fulfill'd *
And christians ^{this} will see.

For Jesu's love will sure prevail,
His empire will be fix'd
In kingdoms dark, his pow'r assail
The states confus'd and mix'd.

Then sacred order will succeed
The discord and the strife,

* See Newton on the Prophecies in the Revelations.

Which e'rst in Turkey's land did breed,
The thirst for human life.

For meek ey'd peace will fix her seat;
Where cruel rapine stood ;
The change of nature then compleat,
Will stop the streams of blood ;

Which oft have run in Turkish lands ;
(Those scenes of human gore)
When they submit to Christ's commands,
Will practice guile no more.

But justice, mercy, peace and love,
Will bless their happy plains ;
When they adoring joyful prove,
That God's Messiah reigns!

S E C T. IV.

Oh! did one truly pious prince,
But reign in Turkey's land ;
Whose christian rule did clear evince,
The peace of Christ's command.

Whose tender care extended wide,
 To all who him confess
 Their king ; and wickedness and pride,
 Determin'd to suppress.

Whose truly christian faith and zeal,
 By righteousness did shine ;
 How would the trembling people kneel,
 And own the works divine ?

And neighbouring states beholding clear,
 Their blest and happy case ;
 Submit to Jesu's rule, and share
 His purifying grace.

* What is it that has stop'd the course
 Of his celestial sway,

* When it is considered what kind of Christians are settled in Asia and Africa, can we admire that Christianity has not prevailed more against Mahometism &c.—Those of the Latin and Greek Churches are alike superstitious, and devotee's to Saints ; whose images or pictures, and also of Christ, abound in their worship Houses—The Armenians are grossly ignorant and superstitious, and the conduct of the several Sects is avaricious and licentious—Mahomet with all his monstrous dark conceits, strongly prohibited his followers from making any likeness of God, or any of his works, lest they should fall into Idolatry—And what can a considerate Mahometan think of professing Christians who appear to practice it, and whose moral conduct is so far below some of his injunctions?

, " And knowledge pure from cloathing earth
 " As waters do the sea." ?

But vice, clad with the christian name,
 And superstition dire :
 'Tis these have damp'd the holy flame,
 Kindled by sacred fire.

'Tis these have shaded christian light,
 And scandaliz'd it's name :
 Oh ! may it's beaming glory bright,
 Regain it's pristine fame.

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And the world of the world

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P A R T III.

PART III

CONTENTS.

A Solemn call to Christian Princes—The true Honour that will accrue to Sovereigns who promote the spreading of Gospel light in dark Countries—Address to Gospel ministers to prepare for this work, and to endure it's attendant sufferings—A reference to the Authors experience in this line, and to that of the primitive Gospel ministers, amongst whom Women are included—Whilst Christs ministers spoke experimentally of his power and preached the Gospel freely, what wonderful success attended their labours—But when Satan introduced temporal gain, true zeal and piety declin'd—Superstitious rites were mix'd in the outward mode of Christian worship—Disunion and persecution succeeded—Concluded with an address to that destroying Fiend.

SECRET

1. *Salmon and a Christian Prince*—The first picture that comes into the mind of the Christian is that of a man who is a Christian. The first picture that comes into the mind of the Christian is that of a man who is a Christian. The first picture that comes into the mind of the Christian is that of a man who is a Christian.

PART III.

SECT. I.

NOW turn ye Princes and behold,

The devastation great,

Which an insatiate thirst of gold,

Has brought on many a state.

And humbled in the dust implore,

Of him who rules on high ;

To sep'rate wickedness from pow'r,

And clear the christian sky,

From clouds and mists of acts impure,

And superstition's train ;

Which cannot his true light endure,

But do his laws disdain.

That in it's heavenly lustre bright,

Resplendant it may shine ;

And joyful nations with delight,

May worship at his shrine :

Humbly in spirit and in truth,
 "For that alone doth please
 "His holy eye."—and clear set forth,
 Messiah's reign of grace.

This blest'd reform may fire the mind,
 Of truly pious kings:
 For sure exertions of this kind,
 True lasting honour brings.

To open wide the long bar'd door,
 To ministers sincere;
 Appointed by Jehovah's pow'r,
 The Gospel to declare,

To kingdoms rude, and people blind,
 Of every clime and tongue;
 An entrance for his word to find,
 In empires vast and strong,

Affords to monarchs just renown,
 Highly exalts their state;
 Adorns as brightest gems their crown,
 And makes them truly great.

Were princely pow'rs but thus apply'd,
 Was grace divine obey'd
 By Sovereigns ;—truth would clear decide
 Their shares of christian aid.

Jehovah's pow'r extoll'd would be,
 In dark and cruel lands ;
 And savage nations would agree,
 T'was his Almighty hands,
 Had wrought this work, and fix'd his throne,
 Where wickedness had stood ;
 And made the glorious mist'ry known,
 Of the Redeemer's blood.

S E C T II.

Ye ministers of grace and truth,
 Whom love divine constrain,
 To set the Trumpet to the mouth,
 And Gospel truths proclaim.

Barnish your Armour, for the day
 Of battle draweth nigh,

When Christ his banner will display,
Beneath a distant sky !

What tho' afflictions be your lot,
E'er victory you obtain ;
Your numerous sufferings not forgot,
The sure reward will gain,

Of life eternal, joys divine ;
If to the end you stand ;
And faithfully in duty's line,
Obey your Chief's command.

"Of sinners contradiction he,
"Against himself did bear ;"
And shall his ministers be free,
From their appointed share

Of sufferings cup, which for man's sake,
So plentifully he drank ;
Nay, let them chearfully partake
Thereof, and keep their rank :

In holy discipline and fight,
Tho' not in natures line ;

But girded with Jehovah's might,
These weapons are divine.

They need not fear Satanic darts,
Whatever them assail;
w "Faith's shield, protection safe imparts,
"God's word will sure prevail!

Can I forget those favour'd hours,
When urg'd by duty's glance;
I lent my youth and feeble powr's,
Christ's kingdom to advance?

In distant lands and dreary wastes,
Fatigues and dangers brav'd;
Female timidity effac'd;
Thro' grace divine receiv'd,

Secure I lay, midst midnight* frosts,
And ravenous beasts of prey;
Nor fears, nor complaints my spirit tofs'd,
Tho' try'd both night and day
H

w Eph. ch. 6. v. 16, and 17.

* In my travels in North America I lodged three Nights
in the woods, in the winter season.

With varied wants, and natures pains,

As well as gospel toils :

I mov'd, intent on heavenly gains,

For earthly truth despoils.

'Twas Jesu's love constrain'd my mind,

To dedicate my youth,

And faculties, by grace refin'd,

To propagate his truth.

'Twas God who gently led me on,

By his Almighty pow'r ;

And as on him I lean'd alone,

Sustain'd me in each hour

Of deepest conflicts; and did aid,

For every duty lend ;

As all the efforts which I made,

Did to his honour tend.

Here pause my soul—and contemplate,

The pow'r, and love divine ;

Which did engage, and compensate,

For sufferings in that line,

No tongue can tell, no heart conceive,
 The sweet seraphic joys ;
 Which minds devout from God receive,
 When faithful to his voice !

But lest in what I've said above,
 I seem t'exalt my ways ;
 I'll close—'twas God's all pow'rful love,
 To him be all the praise.

S E C T. III.

Heedless of interests low and base,
 Spending and being spent ;
 Christ's ministers of old we trace,
 In painful lots content.

Nor age, nor sex, did them excuse,
 From their appointed share
 Of Gospel labours ; God did chuse,
 And to forbid, who dare

* The weaker sex ? for, 'tis declar'd

In sacred records clear ;

* " That Sons, or Daughters, not debar'd

" From prophesying were."

† " For in Christ's kingdom they are one,"

And in his faith, both join

In urging, that God's will be done,

With light and pow'r divine.

§ Such ministers ^z " speak what they know,

" And set forth what they've seen,"

Of Jesu's strength ; to overthrow

The pow'r of Satan's reign.

'Tis these can sound the dread alarm,

To Adam's fallen Sons ;

* How ever Womens Preaching the Gospel has been condemned by some, and ridiculed by others ; the great John Locke advocated it in a treatise on that subject : as did also Josiah Martyr—See also Barclays apology : proposition ministry.

x Acts ch. 2. v. 17,

y Gal. ch. 3. v. 28.

§ I am far from concluding that spiritual Ministers are alone to be found in that society where I am a member—I doubt not but that there are among other professed Christian societies, who if they are faithful, agreeable to the knowledge they have received, are approved of God ; and are assisted in their Ministry by his holy spirit : may their light and number increase, that professing Christians may increase in the blessed "unity of the spirit, which is the bond of peace."

z John ch. 3. v. 11.

Shielded from terror of all harm;
Are those, who willing run

The way God's wisdom doth direct;
Either by sea or land;
For such he surely doth protect,
By his Almighty hand.

While Jesu's foldiers harnass'd thus,
Under his banner fought;
How mightily did truth reverse,
The laws and customs naught,

Which had prevail'd in Heathen lands:
a " And turn'd the hearts of men,
" From Satan's pow'r, to the commands,
" Of Israel's God and reign,

b " Freely these ministers receiv'd,
" And freely did dispense,"
That holy doctrine they believ'd,
And * fought in it's defence.

a Acts ch. 26. v. 18.

b Mat: ch. 10. v. 8.

* Not with Carnal Weapons; see

2 Cor. ch. 10. v. 4.

Eph ch. 6. v. 13, and 14.

Fir'd with Christ's love to all mankind,
 Fatigues and wants they bore;
 And did the Gospel plant, we find,
 On many a barbarous shore.

S E C T. IV.

Long as these zealous planters stood,
 It rooted deep and spread;
 And their successors, waterers good,
 Did in their footsteps tread:

Till Satan sow'd his baneful seed,
 Of temp'ral gain, and then
 The ministry once free, when feed,
 Was fill'd by worldly men.

Piety languish'd, zeal declin'd,
 And superstition made
 Her curfed inroads; how? we find
 The ministry's a trade:

As such it must supported be,
 By rituals and creeds;

Which fast increasing we may see;
 Difunion fast succeeds.

* Now Pagan rites with christian faith,
 The priests and princes mix'd :
 But ah ! their natures different faith,
 They never can be fix'd.

In every age the light of Christ,
 Did in effulgence shine,
 In minds obedient to that voice,
 Which teacheth what's divine :

As these resisted Satan's powers,
 Display'd in worldly men,
 He rais'd those persecuting hours,
 Which Christian annals stain !

Therein professors of one faith,
 In opposition stood ;

* See the Popish Mass performed by Heathen Priests, for the living and the dead, long before the coming of Christ in the flesh ; wrote by Andrew Magher, and Printed at Limerick in 1771.

N. B. Andrew Magher had been a Popish Priest, and a Member of the Sorbonne in France ; but turned Protestant.

Regardless what the Gospel saith,
They shed each others blood !

Then holy champions for the truth,
Their testimony seal'd,
With liberty, or life, or both,
As duty was reveal'd !

How many thousand christians true,
Have like their master bled ;
Since persecution of black hue,
Lifted her hateful head.

Destroying Fiend with visage grave,
And hypocritic mien ;
Falsely pretending souls to save,
Thou'st spread thy horrid reign,

Thro' Asia's realms, and Europe's coast ;
And sacrifices dire,
Of saints, whose bodies were thy boast,
Evinc'd thy hellish fire.

But souls angelic soar'd above,
Thy utmost rage and jest ;

In agonizing flames, their love
To Christ was manifest;

“Angels and men in them beheld,

“A truly glorious sight :”

Yea, heavens High King their minds upheld,

He fill'd their souls with light :

With hallow'd praises to his name,

For which they suffer'd pains ;

Their names enroll'd in christian fame,

Eternal blifs their gains.

& 1 Cor. ch. 4. v. 9.

CONTENTS.

PART IV.

PART IV.

C O N T E N T S.

PROSPECT of religion in that part of India wherein British Commerce flourishes &c.—When men divinely illuminated engage in instructing the Inhabitants of dark Countries, true faith will spread in Asia and Africa—An exultation at this prospect, and earnest wish that Sovereigns may reflect on the peace resulting from this work—Reflections on some stiled Heroic Kings—Their mournful soliloquy in the awful hour of Death—The great benefits righteous Sovereigns may impart to Barbarous Countries, whose Inhabitants wou'd be bound by gratitude to assist them (when their labour is required,) without being subjected to Slavery—The Authors belief that thus the Africans might be woo'd from their Country to assist the Britons &c. where their labours were necessary—Her knowledge of the dispositions of the Negroes, and their susceptibility of Religious impressions—A wish that Britain's King may be excited to promote their civilization, and that their prejudices against Christianity, which have been raised by the conduct of the Slave Traders, may be remov'd through the example of true Christians going amongst them—A warm Address to Sovereigns to stop the wicked Slave Trade &c—The Chapter concludes with the Authors predicting the extension of Christ's Kingdom, and paraphrasing several Scripture Texts suited to the purpose.

CONSTITUTION

[illegible]

PART IV.

SECT. I.

WHITHER has stray'd my feeble muse,
Intent on Christian fame?

As faithful history clearly shews,
The discord and the shame,

These horrid scenes of death and pain;

Which christendom o'erspread,

Had brought upon the Christian name;

I'll call her back to tread

More pleasing paths, and brighter views,

To open and incite,

The Christian potentates, to chuse,

The path, to glory bright.

But turning first to Asia's land,

By Europe's sons long trod :

We'll take a prospect and demand,

Why *India knows not God?

* Here I would be understood, that the inhabitants have not
a clear perception of God.

There commerce spreads her speckl'd wings,
Intent on earthly gain;
From thence th'advent'rous Merchant brings,
Much treasure o'er the main.

But how does piety encrease,
In that benighted clime?
Does wisdom with our commerce bless,
And teach Christ's Law sublime?

Had those who trade on this dark shore,
But walk'd as Christians ought;
The Indians who a God adore,
Tho' not yet fully taught,*

E're now, had spy'd the rising sun,
And through its light possess'd,
The knowledge, that salvation's come,
Through Christ the saviour bless'd.

But wickedness and pleasures gay
Are rank'd in splendour's train;

* They own one invisible supreme God, and pay adoration to him; altho' they also pay an inferiour adoration to some of his creatures.

Where worldly riches does display,
Its glitter false and vain.

While thus professing Christian faith,
Europa's sons employ'd
In vice, and tread ambition's path,
The Christian work's deny'd.

Can Indians own the Christian name?
More wicked it appears,
Than the profession, and the fame,
A pious Indian bears!

How does the scrup'lous * Bramins zeal,
And Gentoo's silent pray'rs,
Condemn professing Christians' wheel
Of conduct base? which bars,

The way to knowledge pure and bright,
Which gloriously doth shine,

K

* The Bramins practice great austerities; and the Gentoos, (mostly if not wholly,) perform their devotions to the Supreme God in silence: supposing him capable of understanding their wants without expressing them verbally.

In men obedient to the light
Of Christ, (or grace) divine.

When men illumin'd thus shall bend,
There steps to distant shores;
Bound to promote the noble end,
Of teaching Jesu's pow'rs:

T'instruct and purify the soul,
And fit it to reside
With God;—man's pow'r will not controul,
True faith from spreading wide.

Then Asia's realms wherein first shone,
The Christian's glorious light;
Again shall hail its radiant sun,
And in its warmth delight.

Then Afric's sultry thirsty plains,
Unknowing heav'nly good,
Shall water'd be by Gospel rains,
Which, rising to a flood;

Will make them fruitful in those works,
Which every state exalt;

And e'en the dark misguided Turks,
In paths of light will walk!

Who can the rising prospect scan,
Of this illust'rous day,
Whithout exulting in the plan?
And oh! may Christians pray,

For God to touch the hearts of Kings,
And cause them to reflect;
On this most noble work which brings,
True peace in retrospect.

S E C T. II.

Ah! what in death's important hour
Will it to Kings avail,
Who sway'd the sword in dreaded pow'r,
And by it did prevail?

When, while their footsteps mark'd with blood,
And rapine in their train;
Their arms victorious; yet they've stood,
Just monuments of shame.

These Heroes bold, but boldly base,
 May then lament and cry,
 " My boasted exploits now I trace,
 " With an enlighten'd eye.

Guilt and remorse my soul afflict,
 For clearly I descry ;

That princely pow'r will not protect,
 From him who sits on high,

In righteous judgment dread enthron'd,
 Who'll surely vengeance take,
 On all who have his pow'r disown'd :
 And cast them in the lake,

Where kings unjust and subjects vile,
 Together must endure,
 That keen remorse which will recoil,
 On spirits most impure.

" Oh for the rocks and mountains then,
 " On mighty men to fall ;
 " And shelter from the wrath and pain,
 " Which wicked spirits gall."

S E C T. III.

Once more I close this dreadful scene,
 Still hoping to pursue
 More pleasing themes ; and peace serene,
 To place in princes view.

Whose pow'r with righteousness entwin'd,
 Invincible might stand ;
 Their views and interests all combin'd,
 To bless some darken'd land,

With freedom sweet and peace secure,
 Which do mens souls inflame,
 With love sincere, and praises pure,
 To the Redeemers name.

These, gratitude will surely bind,
 A due return to make,
 To states, and kings, thus wisely kind,
 Whose mercy they partake.

No need of slav'ry's galling chain,
 Their efforts to provoke,

To due returns of labour's pain ;
 They'd work without the stroke.

Had Britain's sons requir'd the aid,
 Of Afric's fable race,
 Thus woo'd them from their lands, they'd paid
 Their kindness to excess.

I know them grateful docile just,
 When treated in like kind ;
 I know their feeling hearts can trust,
 The men of christian mind.

When * truths divine were to them preach'd,
 With clearness and with pow'r ;
 How have their tender hearts been reach'd,
 And eyes distill'd a show'r.

To these does grace divine deny,
 A share in Jesu's love ?
 Nay, surely I can testify,
 It's flowing from above

* In my travels in America, I had opportunities of obtaining information respecting the disposition of the Negroes, and attended several religious meetings appointed for them.

Upon their souls, when tidings glad,
 Were gratefully receiv'd ;
 Whereby their minds too often sad,
 Have sweetly been reliev'd.

S E C T. IV.

May Britain's Sov'reign cast an eye ;
 And Afric's children view'd ;
 By piety excited try,
 To change their manners rude.

May men adorn'd with grace and love,
 Display the Gospel light ;
 By works of rectitude, and prove
 In cheated Afric's fight.

The christian name's supremely great,
 Altho' its faith's obscur'd ;
 By men professing it, but yet
 To cruelty enur'd.

How have these monsters rous'd the curse,
 In Afric's injur'd towns ?
 They justly think Europeans worse,
 Than their most wicked sons.

'Tis time for Christian Kings to rise,
 And turn away the shame ;
 Which on the Christian faith now lies,
 And wounds its precious name.

'Tis time to check their subjects guile,
 And wicked thirst of gain ;
 Which does their nations name defile,
 And government distain.

'Tis time to stop the cruel trade
 Of Slav'ry ; and evince,
 The change which grace divine hath made,
 That doth the mind convince,

That universal love's proclaim'd,
 By Jesu's Gospel pure ;
 And heav'n-born liberty's obtain'd,
 Where'er he reigns secure.

S E C T. V.

Say not our Isles these men demand,
 Their culture can't be done
 Without such aid; our sons can't stand
 The rage of India's fun.

“That good may come shall ill be done”
 “Nay, surely God forbid”
 Saith Paul, as his commission'd son,
 He such false reas'ning chid.

But rather trusting Providence,
 In all their trades and cares,
 Let christian states with ills dispense,
 Till God redress prepares.

Did Gospel light but clearly shine,
 By christian works diffus'd;
 From land to land, and clime to clime;
 No aid wou'd be refus'd,

Which nations distant could afford
 To others, of “one blood ;

L

"All nations made, of one accord,"
They'd help as sons of God ;

To till the lands, by his command,
And patient labour bear ;
In unity they'd dwell, and stand,
Each to his post and cheer

Each other, in their varied toils,
Till each his work had done ;
Then freed from pain and Satan's wiles,
They'd hail a brighter sun :

Which never sets in night's dark gloom,
And darts no scorching fire ;
But mild its rays the day is come,
When joy fulfils desire.

S E C T. VI.

Oh! for the heralds to proclaim,
Truth's rising over lands,
Remote, dark, savage, and profane,
Begirt with Satans bands.

These wretched captives must be freed,
 When Jesu's pow'r prevails ;
 And light and liberty succeed
 The darkness which assails,

Millions of Adam's fallen sons,
 Of diff'rent climes and hues ;
 To whom salvation's river runs
 With Gospel's cheering dews.

f "Then humble suppliants from afar,
 "Off'rings to God will bring ;
 "Not Ethiop's rivers shall them bar,"
 Or Nilus num'rous springs !

g "Princes to God from Egypt's lands
 "Will come, and homage pay :
 "And Ethiopia stretch her hands
 "To him, in that blest'd day!"

b "When the Assyrians will appear,
 "And Egypt will become
 A blessing in Gods kingdom dear,
 "With Isra'l his lov'd son."

L 2

f Zeph. ch. 3. v. 10.

g Psam, 68. v. 31.

b Isa. ch. 19. v. 24, and 25.

Think we these prophecies divine,
 Were all fulfill'd and done
 In former ages, when the line
 Of judgment over run

Those countries and "their idols bow'd"?
 Nay, surely things divine,
 Were couch'd beneath and founded loud,
 In the prophetic line.

Christ's kingdom must extended be,
 Wide as the vast expanse
 Of heav'n and earth; and men will see
 Its gradual, sure advance:

"Till principalities and pow'rs,
 "Are humbled in the dust;"
 And men with angels do adore
 "His name, and in it trust.

And praises holy true and high,
 In heav'nly chorus sing;
 To Omnipotent Majesty,
 The Universal King.

P A R T V.

18

P A R T V

11

11

11

C O N T E N T S.

A call to Sovereign Princes to consult how they may praise God in their dignified stations—Hints of what contrasts his praise, which is express'd by true humility and an application to him for assistance to discharge their varied duties—A warm wish that thus our King may adorn his throne, and his son succeed him in the same line &c.—The blessing that will rest on such Kings and their subjects—The dignity of such Monarchs—How rare such instances are in Christendom—Some Heathen Kings have been bright lights in the world—The Authors aversion to flatter Sovereigns—A short prayer to be assisted to discharge her duty, and that they may seek God's glory—She affectionately acknowledges her being a subject to Britannias King—Expresses her desire for his shining in piety and just Government—Recurs to the favour of God manifested towards him, and is naturally led thro' a variety of observations respectfully to prefer her petition for the abolition of the Slave Trade—Craves the support of the Queen and the Royal offspring therein—Particular address to the Prince of Wales—Commemorates the reign and piety of King Alfred.

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P A R T. V.

S E C T. I.

YE worldly pow'rs in grandeur rais'd
Attend, and wise debate
In counsel, how may God be prais'd,
In this your high estate?

Not by accumulating lands,
Or riches trans'ent glare;
Not by enforcing your commands,
When they his justice bar:

Not by the trifling varied tribe,
Of folly's pleasing scenes;
Or yet by splendor fraught with pride,
Nor such like idle dreams.

No, these contrast the praise of God,
Who is supremely great:
And only prais'd as humbl'd souls
Are prostrate at his feet.

M

Imploring him for aid divine,
 Their diff'rent parts to act,
 And dutys pay in wisdom's line,
 And justice most exact.

Thus Kings must worship and depend,
 As well as meaner men;
 If christian faith they sure defend,
 From flanders black'ning stain.

Thus will they sway the sword of pow'r,
 In virtue's sacred cause;
 And expedite the happy hour,
 Of fixing Jesu's laws.

S E C T. II.

Thus may our King adorn his throne,
 And lustre spread arround:
 His grace and justice being known,
 May all his foes confound,

Thus may his sons to distant time,
 Support the empires crown,

Unstain'd by guiltless blood, a crime
Which frustrates true renown.

With honour'd David may they pray,
m" "Oh ! Lord thy judgments give,
"Unto the king, and to his son
"Thy laws, that he may live."

While thus distinguish'd Brunswick's line,
In Europe's councils tread ;
How truly great will Britain shine,
Adorn'd with such a head ?

Whose stretch of pow'r is to do good,
And wide diffuse it round ;
That christian faith thus understood,
Its peace may more abound.

Bless'd is the land that's govern'd thus,
Bless'd is the King who reigns
In clemency and righteousness ;
And flattery disdains.

Whose people's griefs affect his soul,
With sympathetic pain ;

M 2

Who their afflictions does console,
With hopes, not false and vain.

How truly great such monarchs are ?
How gloriously array'd ?
Not all the daz'ling pomp of war,
Or splendor or parade,

Of Courts, in all their gaudy pride,
Can with their worth compare :
But e'en amongst the christian tribe,
These instances, how rare ?

Some wiser Heathens in whose minds,
The light of truth did shine,
(Tho' not discovering those designs,
Of pow'r and grace divine,

As manifested when the star
Of righteousness arose;
And unto nations near and far,
Salvation did disclose.)

Which teaching what was truly great
Did their assent engage ;

And made them shine as lights of state,
In that benighted age.

* This faithful hist'ry does inform,
And hands their virtues down
To future ages, which adorn
As precious gems their crown.

"I've lost a day"—great Titus says,
When he no good had done,
Between the morn's enliv'ning rays
And evening's setting sun.

How many Princes may exclaim,
And oft with sorrow say;
(Tho' cloathed with the Christian name)
Alas! "I've lost a day."

Few of whose days are mark'd with good;
But folly, pride, and vice
Do overwhelm them as a flood;
Wisdom is not their choice.

* William Penn in the second part of his no cross, no crown, has given a selection of the wise and pious sayings and conduct of Heathen Kings &c. which is well worth perusal; as indeed is the whole Book.

S E C T. III.

Where wanders now th' advent'rous muse?

Presumptuous some may say,
Who hiding Sovereign's errors, chuse
In flattery's paths to stray.

But like Elihu, virtuous youth,

I simply may reply,
"Should I prefer deceit to truth,
"My God would make me die."

Call'd to instruct and warn mankind,

Without respect of men ;
Consistent with true peace of mind,
I can't restrain my pen.

No adulation marks my page :

Detested be that art,
Which doth the mind of Kings engage
From wisdom to depart :

"Wisdom that's true and undefil'd,

"Which can't from virtue stray ;

"Easy entreated, gentle, mild,"
Shou'd ever bear the sway

In Prince's minds, who nations rule ;
And shall I shade her light ?
Or hide her lustre like the fool,
p " Who hates her glory bright " ?

Oh ! Lord in mercy bend my heart,
Thy righteous will to know ;
And aid me by thy pow'r to dart,
Thine arrows from the bow !

That, tho' disease unnerves my hand,
Thy strength extoll'd may be ;
Who help'ft to work thine own command,
And whose reward is free.

Eternal praises to thy name,
By men and angels giv'n ;
May Kings and Princes seek thy fame,
And wear their crowns in Heaven.

S E C T IV.

With due respect these lines I pen,
 To Sov'reigns and their heirs ;
 Address'd and couch'd in language plain,
 Their int'rest they declare.

Britannia's Monarch dear, I owri
 My Sov'reign under God ;
 May liberty and truth be known
 Through his commanding rod.

First in the list of pious Kings,
 May he approved stand ;
 And lead the van in justest things,
 The guardian of his land.

Nor Britain's isles alone his care,
 Nor all her vast domain ;
 May distant countries have their share
 Of blessings through his reign.

Of Heav'n a favour'd King he stands,
 A monument of grace ;

Or now had oe'r Britannia's lands,
Another Prince been plac'd.

Restor'd to health, his people's sighs
Accepted and approv'd;
Who knowing how his worth to prize,
Rejoic'd as him they lov'd.

May King and people own the grace,
And each their pray'r address
To God, who virtuous Kings doth place
On thrones, that they may press,

Th'observance of his holy laws;
And righteousness promote;
That zeal and love for wisdom's cause,
May in his reign denote,

A preference giv'n to things dvine;
And spreading christian light,
Adopting schemes to make it shine
In native splendor bright.

When God distinguish'd grace hath shewn,
Distinguish'd acts of good
N

Are call'd for in return, and soon,
His will is understood,

By minds who piously intent,
His kingdom to encrease;
g "Study what off' rings to present"
Their duty to exprefs.

To these instruction freely flows,
And Christ his aid doth give;
His light and truth his will difclose;
r "Do this and thou shalt live."

S E C T. V.

Sacred to God I hold the knee,*
Or humbly could I bend
Before my Sovereign's throne, if he,
A gracious ear would lend.

g Mic. ch. 6. v. 6. r Luke, ch. 10. v. 28.

* This is the reason why the people called Quakers cannot bow the knee, even to Kings; as well as that they testify against that proud spirit: from whence the requiring kneeling to men sprung.

Requests which suit a christian mind,

Worthy a King to grant,
Should my petitions form, he'd find,
No favours do I want,

Of worldly interests or its fame;

Nay, rather let me shun,
The dang'rous influence of a name,
Before my glass be run.

T'advance true christian faith I've spent

My younger years, and now,
Old and decrepit, am intent
That christian Kings may bow :

Casting their crowns at Jesu's feet,

And pond'ring well his laws
Immutable and pure ; they'd meet,
With many a righteous cause,

Which had not pierc'd the royal ear,

Or enter'd deep the heart ;
Obscur'd perhaps through gain or fear,
By some who should impart,

What's just and fit for Kings to do,
 Regardless of the blame,
 Or dreaded loss which may ensue,
 To men devoid of shame.

Who ignorant of higher good,
 Then what results from Gold;
 Their sordid minds have stout withstood
 The *truth* when it was told.

In num'rous *instances* appears,
 The truth of what I've said;
 But sure in *none* of later years,
 Than that most horrid trade;

Which late Britannia's senate shook,
 With terror, and amaz'd
 Those minds therein, who wisely look,
 "How nations may be rais'd.

Not by accumulating wealth,
 By other's miseries gain'd;
 Destructive of the ease and health,
 Of thousands who are chain'd,

In slav'rys wretched hopeless bands ;
 While stinnocent of wrong
 To those, whose vile and barb'rous hands,
 Had torn them from among

Their friends, and relatives most dear ;
 Subjecting them to pains,
 Yea cruel torments, so severe,
 As scarce belief obtains !

Enough already has been said,
 And proofs sufficient been ;
 Respecting this detested trade,
 I wish to drop the theme ;

With supplicating gracious George,
 To wear it on his heart,
 Till full and clear conviction urge
 The word, "*let it depart,*

From Britain's commerce ;" too long stain'd,
 With such a wicked trade ;
 Sources for wealth enough remain,
 When this just law is made.

S E C T VI.

Need I request the wish'd for aid,
 Of those in highest state,
 When thus advent'rous I have laid,
 My suit at George's feet ?

But may our Matron Queen reflect,
 How can a mother bear,
 To see her much lov'd offspring rack'd,
 By those who would them tear

From her embrace ?—and nature's throe's,
 As quick and pungent are,
 In Afric's sable mother's woes,
 As in Europa's fair.

Ye fair associates of the hours,
 And soothers of the cares,
 Of this my Sov'reign, lend your pow'rs,
 And aid me with your pray'rs.

Suppose a brother much belov'd,
 For ever from you torn ;

Subject to toils and far remov'd !

How could this stroke be borne ?

And Oh ! ye Princes lend an ear,

And strengthen the resolve ;

A tender King may almost fear

To make, lest it involve

Some of his subjects in distress,

Whilst others ease does bring ;

Urge him to lean to what is best,

In fight of Heav'n's dread King.

Tho' wicked men may feel the pain,

Which disappointment brings ;

Prevented of their worldly gain,

Which from this traffic springs.

The nations weal will be advanc'd,

For God will surely blefs,

A resolution so enhanc'd

In worth, by righteousness.

Shall George design'd to fill the throne,

Neglect this great reform ?

Nay, rather let him make it known,
To rule in right, he's born.

Shall Frederic with a Mitre crown'd,
Withhold the Christian voice ?
In charity he should abound,
And mercy be his choice.

Shall William train'd to plow the seas,
And guard Britannia's land ;
The God of earth and seas displease,
By holding back his hand ?

Nay let the royal offspring join,
With Charlotte at their head,
In aiding of this just design,
Nor consequences dread.

Why call I forth this royal host,
To back my well meant zeal ?
Britannia's isles can make their boast,
Their Monarch woes can feel,

And sympathize with the distress'd,
But glory marks this act;

And all his line I wish possess'd,
With that which will reflect,

True peace and honour, in that hour,
Wherein the greatest men
Must sink beneath Jehovah's pow'r,
And in their lot remain.

What then avails to 've been a Prince
In splendor bright array'd?
Distinctions high will not evince,
That such have God obey'd.

Oh! that the great "were truly wise,"
"And so themselves befriend
As vice and folly to despise,
"And mind their latest end."

S E C T. VII.

But turning back to Britain's heir,
To its imperial crown;
To aid a parent in his care,
May tend to true renown.

O

To ponder deep the nations weal,
 Referring all to God;
 Who does right Judgment clear reveal,
 As wisdom's paths are trod,

Bespeaks a mind intent on good,
 And glory in its view;
 Glory if rightly understood,
 Is wisdom's crown most true.

Oh! may it wreath his royal head,
 In lustre brighter far,
 Then all the gems in India bred,
 With gold encircled are.

Eyeing the best and wisest Kings,
 Who most their empires bless'd,
 With light, from whence true justice springs,
 And freedom pure's possess'd.

Thus Alfred rul'd and thus he trod,
 Before the gospel light
 Had yet reveal'd the ways of God,
 In Heav'nly splendor bright,

As it of later days hath shone,
 In Britain's favour'd isles ;
 And now shall Princes less adorn
 Their state with pious smiles ?

Shall pleasures false bewitching train,
 Amuse the royal minds ;
 Or interests low delusive vain,
 Which sober judgment blinds,

Engross their thoughts and warp their will
 From noblest justest views ?
 Let them their duty but fulfil,
 And pleasures true ensues.

Afflicted Prince thy humbled mind,
 And true devoted hours ;
 Must their deserv'd acceptance find,
 With him who blessings show's

On pious Kings, who study most
 Their people's ease and right ;
 Whose minds sincere, their greatest boast ;
 Assurance in his sight.

If blind thy zeal thy heart ~~was~~ good,
And views to right inclin'd;

Thy * vows sincere were understood
By God, who marks the mind.

Thy nightly pray'rs and daily choice,
Evinc'd thy pious aim;
The scenes of folly or of vice,
Did not thy thoughts detain.

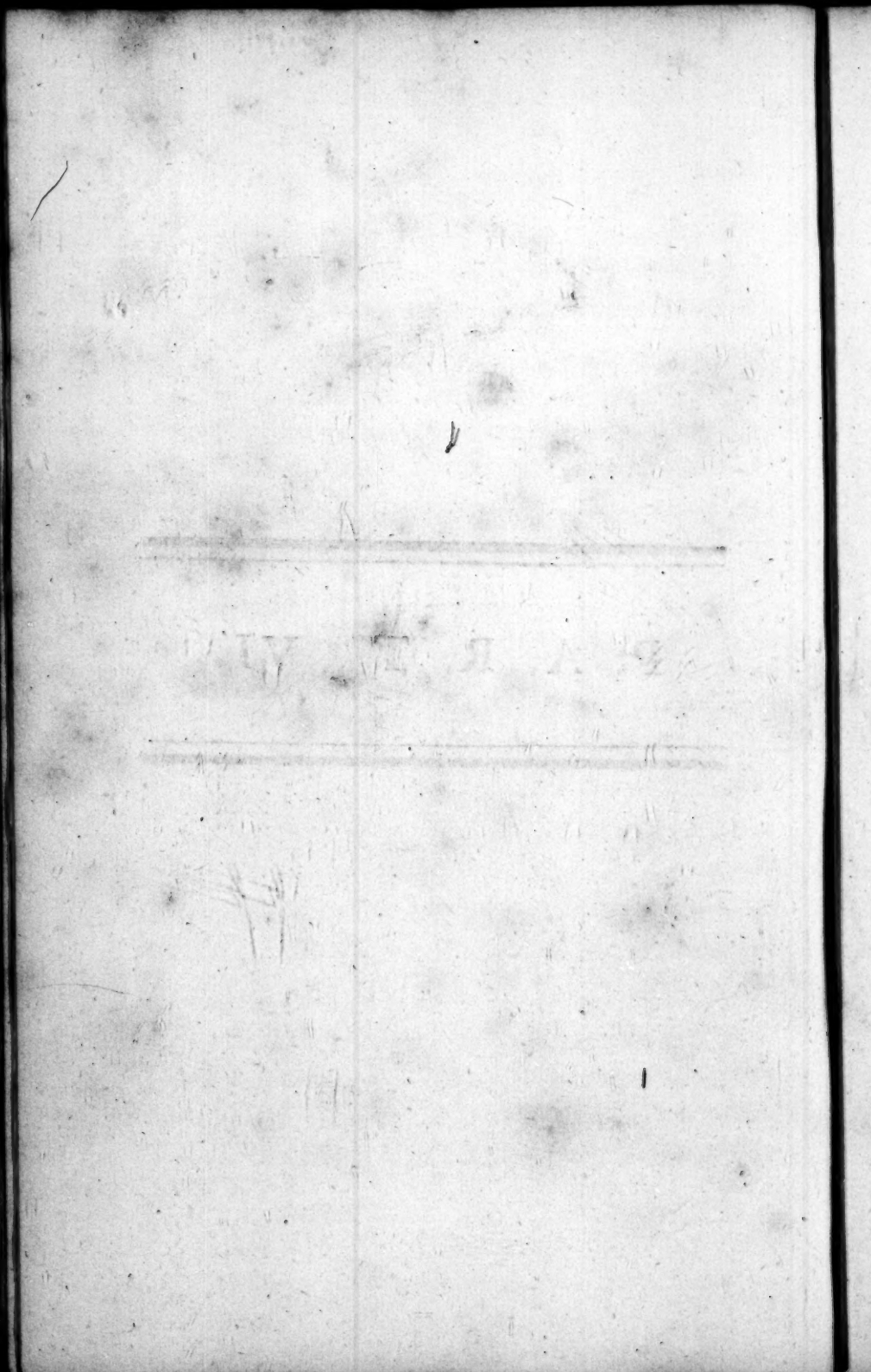
* King Alfred on account of troubles in his Kingdom was for a time concealed at the House of his Herdsman, when 'tis said he made a vow, that if it would please God to establish him in his Kingdom, he would dedicate the third part of his time to him, which vow he so religiously performed, that measuring the time by Candles, (neither Hour Glasses or Clocks being then invented, he made a Lanthorn to guard the Candles from wasting,) 'tis said that another third part of his time he appropriated to the affairs of his Kingdom, and the last third part to Meals, Sleep &c.

Let me not be understood to point out this extraordinary Prince as a compleat example for all Christian Princes in the present age, which being much more enlightened then was that wherein he reigned—Kings and Government are the more intelligibly called upon to rule strictly consistent with the Christian Law; and evince their greatness by the uniform rectitude of their publick and private conduct—Alfred was justly stiled *the Great*; and agreeable to the religious knowledge wherewith he was favoured; might he not be stiled *the Good*? may those Sovereigns who are better instructed, endeavour to surpass him in rectitude of Manners and Government.

Thy memory by me rever'd,
This tribute just demands;
By Britons lov'd who also fear'd,
Thy wise and firm commands.

For justice and for wisdom fam'd,
Thy name shall stand enroll'd;
More precious were thy honours gain'd,
Than richest mines of gold.

P A R T VI.



C O N T E N T S.

A respectful request to the King to withdraw the Royal Stile from the African Slaving company, and affix it to that of Sierra Leona—The blessings that will be pour'd upon him by the Negro's in consideration of his refusing them as Slaves, and permitting his subjects to settle amongst them—His reign may be render'd illustrious by the abolition of the Slave Trade, and this acquisition of territory by peaceable measures—Pennsylvania was settled by deeds of peace &c—Tho' France has rob'd the Kings Crown of this Western Gem, it may be found in Africa—Advice to attend to the oppressions in the East Indies, proclaiming that fast wherein every yoke is broke, that the threaten'd Judgments of God may be averted from this highly favour'd Nation &c—When true Christianity spreads in dark Countries, Christ will chuse his Ministers from amongst their Inhabitants, who will freely dispense that knowledge of Salvation which they have freely receiv'd—The power of God is the same now, as when the poor Fishermen preach'd the Gospel with such wonderful success &c—An earnest wish for such Ministers to expiate the work of grace—Avaricious men, nor those who act in worldly wisdom, can disclose the Christian Mysteries &c—The morning of the day of reformation appears to dawn, after a dark night of apostacy &c—The Author has oft wish'd to conclude but has yet a painful concern for the Inhabitants of this Island with the weight of whose sins she has been long oppress'd—Reminds

it's Rulers, and others it's Inhabitants, of the danger of provoking
divine Judgment—Magistrates deficient in duty, and many of them
of profane conduct, the King may justly declaim against such ser-
vants, being himself remarked for morality—Princes religiously in-
clin'd, may discover a zeal for truth and righteousness, and having
been engag'd for the salvation of their own Souls in their latest and
brightest hours, confine their views to Heaven, gladly resigning their
Sceptres, and after the example of David, recommending to their
successors how to rule—An earnest desire that thus Britannia's
King may be crown'd with piety and peace—That being favour'd
with the assurance of his Souls entering in an Heavenly mansion it,
may truly be said he died a **HAPPY KING**.

P A R T VI.

S E C T. I.

N O W let me ask with def'rence due,
Shall George for virtue fam'd,
Support an antichristian crew,
+ By being ignobly nam'd,

The head of Britains trading throng,
Who Afric's sons beguile;
Ah! why is yet their charter strong,
Deck'd with the *Royal Stile*?

Efface it, faith the wise and good,
And grace therewith a trade; *
Which when 'tis rightly understood,
Will Afric's people aid.

They'll freely bless the King, who kind,
Refuses them as Slaves;

P 2

* The Reader may observe by what is said in the Preface, that these thoughts were penned about the time the settlement of Sierra Leona was made.

+ and be &c

But who intent on good, they find,
Their land from rapine saves.

To teach them how t' improve their fields,
And from their produce gain,
The profits which industry yields,
A recompence for pain.

T' inculcate piety and peace,
Reveal'd in Christian faith :
Their purest pleasure to increase,
By treading wisdom's path.

He trusts his subjects on their coast,
And aids their just intent,
Of bartering goods, their nations boast,
On honest traffic bent.

Their grateful hearts replete with joy,
A recompence will make ;
Since Britain learnt them the employ,
To Britain they'll send back,

The diff'rent produce of their land ,
And aided by her arts,

Exchanging goods from hand to hand,
Each benefit imparts.

Reflect oh King ! on an apoch,*
Arising now in view ;
Which may thy reign with lustre note,
And add a country new

To Britains empire vast and wide ;
Which may extended be,
Without the sword's destructive pride,
Or dreaded misery.

* Some time after I had penn'd these thoughts, I perused some very sensible Letters upon the Slave Trade, written by William Dixon ; from amongst a number of very pertinent remarks, I select the following.

“ To adopt this measure, (the abolition of the Slave Trade,) would be to transmit to posterity, the mild and benign reign of George the Third, with a lustre unequalled by that of any Monarch who ever swayed the British Sceptre—To save from Slavery and from Death, the thousands of innocent victims who are annually dragged in chains from their native lands and who either perish on the voyage, or are doomed to an ignominious painful and perpetual bondage, by means so noble to effect a noble purpose : to provide for the gradual extension of the blessings of Cultivation, liberty or religion to Millions yet unborn—to exhibit to admiring Nations an excellent illustrious example of clemency, justice, and political wisdom, these are actions altogether unparell'd in the annals of this or any other Nation : actions which the World would applaud and revere, and which future historians would celebrate as the greatest that adorned a Prince who was distinguished amongst cotemporaries as the promoter of morality and science, and the Father of his people.”

By deeds of peace did pious Penn,
 Well fix his peaceful state ;
 By deeds of peace it flourish'd when
 It knew it's best estate. *

Tho' envious Gallia robb'd thy crown,
 Of this bright Western § Gem:
 In Afric's land the ruby's found,
 Refix it fast and then

Attentive turn a fathers eye,
 To India's plaintive sons;
 Who in oppression now may lie,
 Where British commerce runs,

"Proclaim the fast which God doth please,
 "Of breaking every yoke;"
 This may his kindled wrath appease,
 And yet avert the stroke

* It appears to me that the most innocent state of any People who are plentifully supplied with all the necessaries of life, is it's best state: Riches and Luxury always tend to viciate the minds and morals, and consequently increase the inquietude of the Inhabitants of any country wherein they abound.

§ On the day of the Kings Coronation, a principle Ruby was lost from his Crown, which was found and doubtless replaced.

Long threaten'd to this favour'd land,
 Which glorying in its pride,
 Riches and strength don't understand,
 That God won't be defy'd.

He will proclaim a reck'ning day
 With nations greatly bleff'd ;
 But who neglecting to repay
 His kindness, are possess'd

With wickedness, ingratitude,
 And all their offspring dire ;
 Those henceforth fitted he'll conclude,
 For his avenging fire.

Arise oh King ! avert his ire
 In wisdom and through grace,
 Nobly display thy strong desire,
 By gospel love t' efface

The sad impressions, which are made,
 On many a tender mind ;
 In divers lands where British trade,
 Does Christian lustre blind.

S E C T. II.

When Zion's King shall rise and shake,
 The num'rous nations dark ;
 His ministers from them he'll take,
 And honour with his mark.

Some who in ignorance gross have sat,
 And under death's strong bands ;
 Which being broke, no pow'r will let
 Their willing hearts and hands,

From working in his vineyard great ;
 Expecting their reward
 From him, who freely did intreat
 With them, and had prepar'd

Them freely to dispense that grace,
 And knowledge of his will
 Which they'd receiv'd, that so the peace
 Of Christ their minds might fill.

The pow'r of God is now the same,
 As in the days of old ;

When poor illiterate fishermen,
The wond'rous message told :

Of Christ's arising as a star,
The *simple* to direct,
And suff'ring as a Martyr fair—
Whom no man could detect

Of fraud, of wickedness or guile;
But innocent he trod,
As an example perfect, while
On earth, the way to God.

These ministers despis'd of men ;
But girded with the pow'r
Whereby their master triumph'd, when
In that important hour,

Wherein his life he offer'd up,
For Adam's fallen sons ;
And drank th' appointed bitter cup :
The Father's will was done !

Tho' mean their birth and low their state,
With zeal and wisdom bound ;

They shook the minds of Princes great,
And did their priests confound.

Not human learning made them great,
Or human pow'r upheld;
'Twas God assisted to defeat
The pow'rs of men, who held

Opinions dark, and actions vile,
For righteousness; and stood
In high authority, the while,
Vice as a mighty flood

O'erspread the world, and triumph'd proud
Amongst the sons of men,
Whose cruel acts proclaim'd aloud,
Their barb'rous impious reign.

These ministers the world alarm'd,
w "Yea turn'd it upside down;"
Their Lord with faith and patience arm'd,
And honour'd with a crown

Of Martyrdom, which they prefer'd
To worldly wealth and state;

And suff'ring for the truth, secur'd
A blest'd exalted feat,

In bliss and glory, which no "eye
"Nor ear hath seen or heard ;"
Save those who did themselves deny,
And Jesus lov'd and fear'd.

Oh ! for such ministers of grace,
To expedite the work ;
Which will assuredly take place,
In Heathen and in Turk.

'Tis not for men who seek for gold
To draw aside the vail
Which covers these ; and as foretold
To fight and to prevail,

Against the num'rous worldly pow'rs,
Which Jesu's reign oppose ;
Not those whose worldly wisdom tower's,
The mist'ry shall disclose

Q 2

Of his most holy kingdom bright ;
 But such as in his school,
 Have been instructed by his light,
 y " T' accept the name of fool."

Tis these will yet the wise confound,
 And Gospel trumpets blow ?
 That all the praises may redound,
 To God from men below !

S E C T. III.

Methinks the dawning of this day,
 Again expands it's light ;
 Whilst some had mourn'd long on their way,
 As in the gloom of night,

Because none did direct the way,
 To endless peace and joy ;
 But many a dart did them dismay,
 And sore their steps annoy,

Shot from the bows of those who might,
 Expected be to aid

The wearid pilgrim in the night,
When weak and most afraid.

Ye favour'd troop who seek t' escape
From Babylon's vile land,
z "Left of her plagues ye should partake,
"Obeying the command

"Come out of her, and swiftly fly"
To Zion's fortrefs strong :
May you upon that hand rely,
Which safely leads along :

Though thorny, straight and intricate,
Your path may oft appear ;
And Satan envying your estate,
May harrafs you with fear.

Your glorious captain trod the path,
And if his light you eye ;
Both Satan and his agents wrath,
You boldly may defy.

Christs humble follow'rs may rejoice ;
They will triumphant die,

And join the Angels with the voice
Of praise eternally !

S E C T. IV.

How strays again my devious pen
Or rather seems to stray ?
For to instruct the sons of men,
Does all it's strokes essay.

Oft have I look'd to drop the quill,
And end my vari'd strains :
But when I'd wish to centre, still
There something yet remains

To Britain's Isle, my country dear,
For which my heart and eye,
Has dropt the anxious forrowing tear,
And heav'd the ardent sigh.

Why sunk my heart, why droop'd my head,
While active strength remain'd ?
Why were my thoughts upon my bed,
And all within me pain'd ?

Why like the prophet did I cry,

^a "Oh ! that in some wild waste

"I had a place, whereto to fly

"And where my foul might rest !

"Weari'd with the great impiety

"Of vile and treach'rous men,"

Like good Ezekiel did I try

^b "To turn my mind," but then

"Oppressed with another load,

"Of vanity and vice ;"

My pained spirit might forebode,

From an instructive voice,

That surely judgments rightly rang'd,

'Gainst this ungrateful land

Would fall upon it, if unchang'd

It's vile indwellers stand.

Bidding defiance to the pow'r

And will of God, that's seal'd ;

Which teacheth that for deeds impure,

His scourge will be reveal'd.

^a Jer. ch. 9. v. 2.

^b Ezek. ch. 4. v. 6.

Altho' long suff'ring he is just,
 His laws are pure and wise;
 The men who in their wisdom trust,
 And his commands despise,

The dreadful sentence must receive
 From Christ, the righteous judge,
 Of, "Go ye curst past reprieve,
 "With Satan you must lodge."

"My holy kingdom is prepar'd,
 "For souls of pious men;
 "And those who have God's veng'ance dar'd,
 "An entrance can't obtain."

Oh! turn you from your courses vain;
 I would persuasive say;
 And once more utter through my pen,
 Before I'm call'd away.

S E C T. V.

For wholesome laws is Britain fam'd,
 Through many a pow'rful state;

But is her character unstain'd,
By crimes which them defeat ?

However just, they're set at nought,
Alas ! how chang'd the case
From pious Alfreds days, when aught
Was safe in every place.

Then magistrates obey'd their King,
And sway'd the legal sword
To terrify the vile, and bring
Just honour to his word.

* Why now are num'rous drunkards vile,
And swearers most profane,
Permitted in our streets to reel,
And shock the ears of men ?

R

* Only to hint at the numerous sins committed in the season for nocturnal amusements and revels in the Metropolis, and which have spread over this nation, would exceed the limits of this publication, (which I could have wished shorter,) nor would it become me to mention some of the many flagrant crimes where with this particularly favoured nation is deeply stained. which are indeed works of darkness, and are principally acted in the night: a season appointed by divine wisdom and mercy, for rest to the rational creation ; Ah ! why is this season so reversed by men and women of distinguished natural understandings. ?—Are not the just judgments of an holy God provoked, who has frequently queried through his servants, " shall I not punish for these things ; shall I not be avenged on the inhabitants of a nation, whom I have so distinguishedly favoured."

Who fearing God, are struck with awe
 At his tremendous name ;
 Surely administ'ring the law,
 Would turn away the shame,

Which rests upon this honour'd land,
 A foreign trav'ler fees,
 Howe'er these people understand,
 They fear not the decrees.

* Not so in Scotia's land despis'd,
 For from whatever cause
 This moral diff'rence may arise,
 Religion or the laws;

Certain our ears are not assail'd,
 With oaths and curses dire ;
 Which long have in our streets prevail'd,
 And dar'd Gods vengeful ire.

S E C T. VI.

For liberty may Briton's isle,
 Be ever justly fam'd ;

* I once passed through many principal Towns and Cities in Scotland, and do not recollect hearing an Oath or Curse uttered whilst in that Kingdom.

But where licentiousness does smile,
The Police must be blam'd.

Whilst wickedness of num'rous kinds,
Doth openly abound
And go unjudg'd, surely the minds
Of rulers are unsound.

Alas ! our magistrates not all,
But many are profane ;
And can we hope that such will call
Their fellows to the fane

Of justice, or the laws transact
In Wisdom or God's fear ?
When 'tis a most notorious fact,
They break them, and appear

Quite unconcern'd, that vanity,
And vice, so much prevail ;
Can these religion's causes try,
Who thus her laws assail ?

* Not so our King whose moral fame,
Does most his sceptre grace ;

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* I do not forget that the King has religiously sent forth proclamations, to his subjects to deter them from immoralities; but
many

He therefore justly may declaim
Against such servants bale.

And sending forth the wise decree,
Like Chaldea's wondring Lord,

"I will that all shall bow the knee,
" And serve with one accord

"The God of Israel, to whose pow'r

"Both high and low must bow ;"

For in his judgments humbling hour,
Supreme they'll him allow.

S E C T. VII.

Tis God alone can bend the mind,
To worship him in truth ;
But Princes piously inclin'd,
In age as well as youth,

many of his servants are deficient in their exertions to suppress it: all Magistrates do not execute the laws against it, without respect of Persons; and it may be supposed, that Officers in the Army and Navy are deficient in exempling and disciplining their men in morality: else, why is the prophanity of the British Soldiers and Sailors proverbial amongst other Nations?

The moral law may strong enforce,
 And show their zeal for grace;
 Give truth divine to take its course,
 In superstition's place.

Thus studying the true happiness,
 Of all their subjects dear;
 And blest'd with confidence and peace,
 From ruling in God's fear.

Working, thro' grace, their own reform,
 From nature's fallen state;
 Wherein the greatest Kings were born:
 The needful change complete.

Their sceptre having sway'd in right,
 They'll gladly it resign;
 And in their latest hours most bright,
 To heav'n their views confine.

Yet mindful of their kingdom's weal,
 Will strongly recommend
 To their successors, how to rule,
 And make the Lord their friend :

d“ By knowing his Almighty pow’r,
 “ Their spirits to subdue;
 “ And clothed with his wisdom pure,
 “ His glory to pursue.”

Thus David old bequeath’d his crown
 To Solomon his son;
 And laid his régál sceptre down,—
 His arduous labours done.

Thus may Britain’s King be crown’d,
 With piety and peace;
 And his declining years abound,
 With joys which never cease.

Redeem’d from earth and all its cares,
 Its pleasure and renown;
 By purifying grace prepar’d,—
 Receive an heav’nly crown.

Not all the treasures of the south,
 Or jewels of the east;
 Not all the honours of the north
 Or riches of the west :

Can bear the least comparison,
 To heav'nly peace of mind ;
 When the last awful hour is come,
 With full assurance join'd.

That God in mercy will receive,
 And in a mansion bright,
 Will fix the soul, for e'er to live,
 And triumph thro' his might.

Concluding thus when full of days,
 May George resign his breath ;
 His soul then lives his God to praise,
 Tho' body sinks in death.

His name then precious, handed down,
 To after ages, says ;
 Preferring wisdom to his crown.
 He gain'd the truest praise.

His people's father as their King,
 Lamented he departs ;
 Whil'st with his death his kingdoms ring,
 He lives in Briton's hearts.

So couriers when to distant courts,
 Th' important tidings bring,
 That George is dead, be their reports
 He died a **HAPPY KING.**

A PRAYER.

ALL pow'rful God, who rul'st the realms above ;
Whose attribute supreme of grace, and love,
Emboldens contrite souls t' approach thy throne,
In humble hope, their pray'rs thou'lt hear, and own.
Thy spirit only can instruct, and aid
To ask aright ; thy light and truth pervade
The deep recesses of man's darken'd mind :
Oh ! send it forth, that millions may it find
A certain guide, to thy most sacred tow'r
Of fix'd salvation, where thy matchless pow'r
With love supreme and justice is display'd,
And all conspire to man's eternal aid :
To worship, and adore thy grace divine,
Which thro' thy son immaculate did shine :
He pav'd the way to heav'nly peace and joy ;
And by one sacrifice did ^e " Satan's works destroy."

How shall a spirit, while in clay confin'd,
Fit thought of gratitude or language find,
T' express thy praise, or laud thy boundless pow'r,
Who thus on man, blessings divine does show'r :

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^e John ch. 3. v. 8.

The souls who in thy heav'ns have gain'd a seat,
 In accents pure, thy praise can celebrate.
 Suppliants whilst here, our pray'rs we must prefer,
 And to thy wisdom shou'd these pray'rs refer :
 Who know'st what's best, in this imperfect state,
 To expedite thy work, and render meet
 For glory, honour, and immortal rest
 Our spirits, when from earthly bars releas'd.
 O Lord engage us wisdom's ways to run,
 And be our prayers express'd, *f* "thy will be done."
 When thus resign'd before thy throne we bend,
 Thy grace will operate, and truth will tend
 T' effect the sanctifying work divine;
 Whereby our souls are fitted thee to join
 In light and glory, hid from mortals eyes,
 Who slight thy love and worldly pleasures prize.
 Long suffer'ing God, for these entreated be,
 And whilst on folly bent, grant them to see
 The dreadful precipice, and lake beneath
 Whereto their footsteps bend, which will receive
 Spirits impure, when from the body freed ;
 For such can never at thy table feed :
 Their taste too gross, for that refin'd delight
 Which grace thy kingdom, yet eclipse the sight
 Of men embody'd : but which angels view,
 And men when glorify'd, partake with pleasures ever new.

 Display thy light and truth in lustre bright,
 And place deceitful pleasures in their sight ;
 The contrast strong, may haply them deter
 From folly's idle paths, where thousands err.

The gentle calls of love divine extend.
 And warn them of the sure and dreadful end
 Of vice and vanity, excess and pride,
 Which from thy presence ever will divide;
 But it to mercy's language deaf and fix'd
 In their rebellion, be thy mercy mix'd
 With righteous judgments, awful, not severe,
 Enough to bow their minds, and plant thy fear
 In their degenerate hearts; *g* "this turns from vice,
 And to resplendant virtue bends the choice.

Extend thy kingdom o'er the sons of men,
 And grant that sov'reigns may confess thy reign
 All pow'rtul, equal to control or fix
 Their wills and counsels, as they thwart or mix
 With thy design's; whose constant gracious plan,
 Is the reform and happiness of man.
 Direct their views to forward thine intent,
 And on thy glory may their pow'r's be bent;
 That Shiloh's peaceful King may hold the rein
 Of government, and *b* "human wrath restrain!"
 Teach them that mercy dignifies the great,
 That justice in their realms must fix her seat,
i "If righteousness and peace meet and salute"
 And wisdom bright exalt in high repute;
 That *k* "kings should rule by thine almighty pow'r,
 "And justice should decree," and blessings shew'r
 Upon their subjects of whate'er degree;
 Whose ease and interest, should their study be:

g Prov. ch. 14. v. 27.

b Psalm 76. v. 10.

i Psalm 25. v. 10.

k Prov. ch. 8. v. 15.

So would oppression hide her hated head,
 And discord dire, no more create a dread
 Of devastation ; freedom pure would reign,
 And states with subjects, slavery disclaim.
 Thus would thy favour crown their high estate ;
 And heaven-born piety announce them great.

And oh ! regard and aid a pray'r sincere,
 For Britain's sovereign and his offspring dear ;
 Who in thy mercy do thy grant retain,
 To fill its throne and rule its vast domain.

Teach them that wisdom twin'd with regal pow'r
 Does it support, and justice will secure
 A monarch and his counsel from the blows
 Of dark malevolence, the worst of foes ;
 That righteousness does most adorn a throne,
 And piety sincere is virtues crown ;
 That vanity and vice, degrade the great,
 And deeply stain the lustre of their state ;
 That pleasures' soft effeminating train,
 Are not for kings, or princes to retain ;
 Whose pious conduct as a radiant light,
 Should shine in it's exalted splendor bright
 To subjects, and to states, which them surround,
 And thus their peace and honour would abound ;
 Pleasures sublime their royal minds would taste,
 Pleasures which never cloy, and ever last :
 The people's guardians, and the people's friends
 Their interest mutual in affection ends.

Thus Lord, be pleas'd to bless my native land ;
 And oh ! sustain its monarch by thine hand ;

When nature's pains, or vary'd ills assail,
 And princely power or state will naught avail,
 But thy all chearing smiles, alone can calm
 The soul, and yield th' immortal healing balm.

Thus with an ardent mind and weeping eye
 For Britain and it's king, to thee I cry ;

If yet a prayer for these distinguish'd isles,
 May be allow'd and meet thy heav'nly smiles ;
 Let me religion's sacred cause prefer,
 To thy all seeing eye which cannot err ;
 And not for them alone, but all mankind,
 Oh let me bow the knee, that they may find
 The " precious pearl " of grace and light divine,
 Which in their hearts is hid ; but yet will shine
 And clearly point the path to heav'nly joys,
 To all who wisdom's dictates justly prize.
 Thou lov'st true piety, howe'er despis'd ;
 And hat'st hypocrisy, howe'er disguis'd
 By men, who cloth'd with pride or furious zeal,
 Religions charms or joys, cant see or feel.
 All superstitious rites, futile, and vain
 As sacrifices pure, thou dost disclaim.
 The humbled hearts which breathe their wants to thee,
 Or prompt the tongue to speak, or bow the knee
 In awful supplication at thy feet,
 Approved are ; and such in praise replete
 With love and gratitude, can celebrate
 Thy power and mercy, in this trying state :
 Wherein the heav'nly dawn of hope doth rise,
 And faith, the bliss design'd for man, descrys.

Merciful Father, guard, sustain, and bless
 Thy people scatter'd wide, who may address
 In vary'd forms, thy goodness; yet unite
 In the one holy faith, thro' Jesu's light;
 It's purifying pow'r they see and own,
 And seek in holiness t' approach thy throne:
 To these, be pleas'd to loose the precious stream
 Of consoling love, and grant the beam
 Of heav'nly light, to guide in wisdoms's ways
 Thro' time, that at it's close unfeigned praise
 To thee, their Father, Teacher, God and Friend,
 May be their blest employment without end.

In wisdom deep, and sympathy divine,
 To expedite thy merciful design
 Of fitting souls for heav'n's unfully'd state,
 Thou hast appointed man, with man to treat
 On sacred truths, and preach thy gospel sure;
 m " Constrain'd thereto, by Jesu's love most pure.

Thou holy God, abhor'st the sacrifice
 Of fools, who know not how thy love to prize,
 (Because unknowing of it's pow'rful rule
 To rectify their minds and wills control,)
 Yet dare approach thine altar, and dispense
 Thy words divine, tho' by the false pretence
 Of Ministers for thee! detect their guile,
 And shew them how thine house, they without shame defile.

n " A royal Priesthood, to shew forth thy praise,
 Thou once in thy most holy church did'st raise;

Whose righteousness and zeal, aloud did sound
 The gospel trumpet to the nations round !
 Whose love to thee most clearly was display'd,
 In that thy will they chearfully obey'd ;
 Enduring woes thy kingdom to advance,
 Whose sufferings great did their just worth enhance.
 Thy pow'r's the same, thy love hath not decreas'd ;
 Altho' in millions, love to thee hath ceas'd :
 And men prefer the interest low and vain,
 Of earth to heav'n, and thy all glorious reign.
 Almighty, is thy name, till time shall end ;
 And thro' eternity ; thou Judge, and Friend
 Of all ! once condescend again to form
 A Priesthood which thy gospel may adorn !
 On whom, o " the name of holiness to thee
 May be inscrib'd ;" and who may bow the knee
 In true submission, and in holy zeal
 Thy counsel to the nations may reveal :
 Seeking alone thy promis'd boon most sure,
 Of life eternal, crown'd with pleasures pure !
 When thus is heard thy gospel trumpet's sound
 With accents clear, to publish truth around,
 Kingdoms will tremble, and their sovereigns bow ;
 And thy just right to govern will allow :
 Thy ^{will} ~~power~~ beneficent of peace and love,
 Establish'd be on earth, as 'tis above."
 For this thy Son, his servants taught to pray ;
 May all in ev'ry land his word obey :
 So will thy pow'r and praise thereto resound,
 From clime to clime, and righteousness abound,

Where darknefs dire and superstition bold
 Have fix'd their seats, and pride the reins doth hold
 Of government ; for men will bow to thee,
 Who over all exalted high must be :
 Thus men with angels, will thy name adore ;
 Whoworthy art to reign for EVERMORE.

FINIS.

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